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You have alluded to the ceremonies attending the inauguration of the Pope, in order to show that care is taken to keep up in reality the claim, which in words has been withdrawn. This custom or ceremony is thought objectionable by many Catholics.—*Vide* Eustace's Classical Tour.

I remain, sir,  
Your obedient servant,  
ENQUIRER.

August 6, 1854.

The writer of the above letter has mistaken the gloss in which the celebrated words in question are found; and, consequently, all that he says about Constantine is irrelevant to the subject. That the word "*Deus*," in the sense of the Hebrew term "*Elohim*" (God), is applied to Moses and the Judges of Israel, is evident from the fact that, had this been its intended sense, it would have been sufficient to have said so, instead of stealthily withdrawing the word altogether.

Our correspondent exclaims, "How very prudent, and how very convenient it is to seize hold of an expression, used hundreds of years ago, [and] denied, according to your own showing, in the seventeenth century!" We answer, that we deem it both prudent and convenient to point out to our Roman Catholic readers the means by which the dogma of Papal infallibility was established in the middle ages. We think it judicious and useful to direct attention to the scaffolding, so to speak, by which the edifice of the Divine supremacy of the Pope was erected, though the wise builders removed it as soon as the structure was complete. Nor is it unimportant to observe, as we have done, that in the case before us, the removal was one of the fruits of the Reformation. Were it not for the indignant remonstrance of the Reformers, jealous for the honour of God, the portentous words, "Our Lord God the Pope," would, doubtless, have remained to the present day on record, a reproach and a disgrace to Christianity.

As to the title "*Servus Servorum Dei*" (servant of the servants of God), which the Pope assumes, we should be very happy, and universal Christendom would have reason to rejoice, were the humility denoted by it a characteristic of the Papacy. But we cannot forget that it was borne by some of the haughtiest as well as the worst of men—by a Hildebrand, a Boniface VIII., and an Alexander VI.

We are truly glad that many Roman Catholics object to the ceremonies which accompany the inauguration of the Pope. Still they exist; and their existence is a proof, as we have said, that, in the practice of the Church of Rome, the principle embodied in the words "Our Lord God the Pope," is still affirmed, though the words themselves are, for prudential reasons, repudiated.

## ON THE CATHOLIC CHURCH.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

DEAR SIR—In your leading article for this month, you go to prove your right to the term Catholic, and very generously concede it to other Churches; and you quote Athanasius, in your defence—"This is the Catholic faith, that we worship one God in Trinity, and Trinity in unity"—a portion of his creed against the Arians, showing the Catholic sense, and belief thereof, omitting essential articles of faith that Protestant and Catholic hold in common. The Greek and Protestant Churches, &c., would, in truth, be branches of the true Church, if they were only separated by distance, and not in belief. It does not require much argument to prove, that one only Church is Catholic; and all others, however numerous—and, God knows, they are almost numberless—have no right whatever to the title; if, as I remarked above, they all believed the one and same dogmas, ceremonies, internal and outward essentials of the true Church, they would, then, be one Holy Catholic and Apostolic Church; but when they differ so widely from the parent Church, and wrangle so bitterly with each other, believing and teaching, at least, that their form, mode or conventicle, is just the thing to be saved by—the true, apostolic way—and all others, be what they may, are more or less astray from the one true path, that leads to heaven direct—comparing the Catholic Church to a tree and its branches, as a natural consequence, the branches must, and are all alike in appearance, in substance, and sap; its seedlings identical, its natural offspring essentially the same in all its propagating propensities; what more unnatural, than to see the olive tree bearing the prickly pear, the cocoa tree the rose of Sharon? "I believe in the Holy Catholic Church"—the apostolic sense is this, I believe it to be Holy, I believe it to be Universal; that it is the Church, fitted and appointed for all generations, for all ages, climes, and people; and that none other Church, be its pretensions what they may, is the Church of God; that communion with it is periling the salvation of whatever souls are subject to her teaching.

You claim not infallibility for your Church, therefore, you deny it to all Churches. You claim the title of Catholic for your Church, therefore, you concede it to all Churches, conventicles, and meetings, that prayer is their professed object. What have you gained by this? Are the numberless Churches universal in time, place, and doctrine? Were the Apostles to preach on earth again, would they recognise Catholicity in those religious denominations? Who will answer me Yes? You believe, as Catholics do,

that bishops are of divine origin. The Scots Church believes them useless, an encumbrance, yea, unholy things. What think you of this? Are they Apostolic thus far? Are they Catholic for all this? And the numerous good citizens of the world, who preach the utter uselessness of baptism, are they Catholic in the true Apostolic sense? It would take more space than you could admit of to enumerate the particulars and inconsistencies of the numberless Churches that claim Catholicity for their mark; and each and all would deem themselves deeply insulted were you to question their right to said mark—*Catholic*.

I am, dear sir,  
Yours respectfully,  
A ROMAN CATHOLIC.

Carlow, July 23, 1854.

There are some Protestants who think that all Roman Catholics hold precisely the same set of religious opinions, and treat them accordingly; and many Roman Catholics return the compliment by imagining a set of opinions which they suppose all Protestants must hold.

Both parties are wrong; for Roman Catholics differ as widely (if not more widely), among themselves, about religious opinions, as Protestants do; and few, or none, can be found among Protestants who really hold the opinions which Roman Catholics often attribute to all Protestants. Our correspondent falls into this mistake; he has in his own head a certain set of notions, which he considers "Protestant;" and then he feels quite sure that we must hold these notions, and that we must have written them too, although we defy him to find them in our paper.

What else can we say of a correspondent who writes to us thus:—"You claim the title of Catholic for your Church, therefore, you concede it to all Churches, conventicles, and meetings." "And the numerous good citizens of the world who preach the utter uselessness of baptism, are they Catholic?" We certainly have never said anything of the kind: and we have said before now that we regard baptism as the only entrance into Christ's visible Church on earth; and we certainly have never extended the term "Catholic" beyond the members of that Church.

We think it must be evident to any one who reads the article to which our correspondent refers, that we were then considering "Catholicity" only as it refers to faith. Churches which hold the Catholic creeds unchanged, as their articles of faith—those we consider Catholic in respect of faith; this was our assertion in that article, as well as in others; and to this judgment we adhere.

Where the question of Catholicity in conduct and action comes in, we do not scruple to declare our judgment, that those who cause divisions and separations in the body of Christ, are so far offenders against Catholic communion. But here we insist that facts are to be examined, and offences and divisions laid to the account of those who are truly and really guilty of them. And when this is done, we find that the Church of Rome is more guilty of offences against Catholic communion, than any other section of professing Christians in the world.

Take the case of the Lutherans, whom we mentioned in our article. The Lutherans never went out of the Church, or separated from it, by any act of their own. All they asked was to remain in communion with the whole Church—with the Church at Rome—with the Pope himself—on these terms—viz., holding the ancient Catholic creeds as the only true and complete summary of the Catholic faith; and doing nothing in the service or worship of the Church contrary to the word of God. Rome answered them by adding twelve new articles to the ancient creeds, and REFUSING TO HOLD COMMUNION with any who would not profess those new articles as part of the ANCIENT CATHOLIC FAITH. Was it not Rome that was really guilty of breaking Catholic communion? The Apostles not only directed that unity should be preserved, but they settled the terms of communion; and the ancient Church embodied and preserved those terms in the Catholic creeds. The Lutherans asked nothing, but that communion should be preserved on those apostolic terms. Rome altered the terms, and refused to communicate on the terms of the ancient Catholic creeds. And now, forsooth, on account of this, the Romanists only are Catholics, and the Lutherans are not Catholics!

It is no part of our business to prove that the Lutherans were right in everything. In the matter of the Lord's Supper, and in the matter of images, they did not sufficiently throw off all Romish errors. In some of the constitutions of an apostolic Church, they were defective; but that was not by their own choice, but by the conduct of the German bishops. And we believe that God will visit all offences on the guilty, and not on the innocent.

It is no part of our business to deny that some Protestant sects, who are Catholic in respect of their faith, have committed offences against Catholic unity; just as the Church of Rome has done, though, perhaps, seldom to the same extent. We do not justify such things. We do not wish our readers to be partakers of offences, by whomsoever committed. We show our readers a Church—the ancient Catholic Church of this country—a Church which makes no terms of communion but the ancient Catholic creeds—a

\* We beg our Roman Catholic readers to try and understand what we mean by "Protestant," we do not mean simply all who reject the peculiar doctrines of the Church of Rome; Mahometans believe that the religion of Rome is false and idolatrous, yet we do not count them Protestants, because they do not hold the fundamental doctrines of the Catholic faith; we say just the same of Socinians.

Church which does not owe its existence to any act of separation—which has never committed any act of schism—and we say this is the Church to which Christians, in this country, ought to belong. Let our correspondent, if he can, bring forward a definite charge of schism against this United Church of England and Ireland, showing what specific acts of schism she has committed, and when and where those acts were committed—and we are ready to answer him. But, if he can say only that some other Protestant bodies have offended against Catholic unity, we answer that such a fact has nothing at all to do with the course which we recommend to the Irish people; and, therefore, it is foreign to the purpose of our journal to discuss it.

Our correspondent repeats the old argument, so often answered, "it does not require much argument to prove that one only Church is Catholic; and all others, however numerous, have no right whatever to the title."

Now, the word "Catholic" simply means "universal." Let us, therefore, put the word "universal" in place of "Catholic," in that sentence of his, and see what evident nonsense it becomes. "It does not require much argument to prove that one Church only can be universal, all others, however numerous, can have no right whatever to the title!"

In St. Paul's days, there was a Church of Rome, a Church of Corinth, a Church of Galatia, a Church of Jerusalem, &c., &c.; which one was then universal? Was not each one "universal" or "Catholic," as a part of the whole—none universal by itself alone? And how can it be otherwise now? No Church is now universal by itself alone. Each Church, so far as it holds the Catholic creeds, and adheres to the apostolic terms of communion, is "Catholic" or "universal," as being a part of the whole; and, in this sense, which is the true sense, Rome (which had added to the Catholic creeds, and refused to communicate with others on the terms settled by the Apostles) has, perhaps, the weakest title of all to the name of "Catholic."

## INFALLIBILITY.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

MR. EDITOR—Will you kindly insert the following questions:—

1st—If the Church is infallible, how is it that St. Paul says, there should be an apostasy, a falling away from the true faith? such a thing, I imagine, could not occur if the Church had the promise of infallibility.

2nd—Why did St. Paul, in his epistle to the ancient Church of Rome, charge them not to be high-minded but fear. For if God spared not the natural branches take heed lest he also spare not thee. Now, I think St. Paul must have thought very little of infallibility when he said that.

3rd—In the Apocalypse we find our Lord reproving, exhorting, and comforting the Seven Churches of Asia, as each required; the Church of Laodicea, especially, he rebukes very sharply, he brings against it the charge of unfaithfulness; now, surely, that Church was a partaker of the promise of the Holy Spirit "that He should guide it into all truth," as well as any other, and yet it was not infallible, it wanted life; and the Church of Sardis, also, "had a name that it liveth," and our Lord says it was dead. It is plain enough then, I think, that these two Churches were not infallible. With these instances, therefore, I think we may conclude, that no Church is infallible.

If there was no danger, why did St. Paul warn the Romans against "high-mindedness?"

If some of your Roman Catholic correspondents will kindly answer the above questions and satisfy me, they will greatly oblige

Your obedient servant,  
W. R.

## FLOWERS FOR AUGUST.

IF August be less prolific than the preceding month in its flowers, it is more abundant in its fruits; and the rich corn waving over the fields imparts a substantial beauty to the land, which many will regard more than the most glorious display of flowers. Along the roadsides we find in full flower the BRAMBLE (*Rubus suberectus*). Its two principal varieties are the Raspberry and the Blackberry. The raspberry (*Rubus idaeus*)—so called from the rasp or roughness of its fruit—is found wild in the woods of Ireland. Its delicious fruit is too well known to need further notice. The Blackberry (*Rubus fruticosus*) displays its erect flowers and petals of delicate pale pink, on its long, flexible sprays in our hedges and thickets; its fruit, when ripe, is both wholesome and agreeable. Who has not gathered blackberries in the days of childhood, or even of mature age, and enjoyed the feast, which nature's bounty afforded without culture or care, with as much pleasure as the rarest fruits the garden or hothouse could give? The Bramble is the subject of the oldest apologue or fable extant, called Jothan's (or Joathan's) parable, and narrated in the Book of Judges, ix., v. 8 to 15.

Another humble, but sweet flower of the riverside and summer stream, to which we are much attached, is the MEADOW-SWEET (*Spiraea ulmaria*). Its flowers of yellowish-white or cream-colour, are to be gathered almost in the water itself, whence it peers out like a piece of lace-work embroidery, so soft that even the rude winds seem loth to disturb it, except to waft its sweet perfume over

the meadows. Its scent resembling that of new-mown hay, hawthorn, or heliotrope, is to our taste more fresh and fragrant than any. However, we would warn our readers to beware of its effects in a closed apartment, as it contains prussic acid in such large quantities as to be dangerous to life when emitted in sleeping rooms.

As we pass along to the flower garden we observe a most attractive flower, blooming in patches and clusters along the borders, the **SCARLET VERBENA** (*Verbena atrosanguinea*). The intensity of its bright colour is so dazzling to the eye, as to render it difficult to look upon it steadily. There are several varieties of the flowering verberna (or *Verbena aublesia*), scarlet, rose colour, white, pale lilac, and blue. Most of them, and the splendid scarlet verberna among the number, are natives of North America. The sweet-scented verberna is no relation of the flowering plants of the same name; it belongs to a different family altogether; its botanical name is *Aloisia citriodora* (so called from its lemon-scented foliage).

The flowering Verberna belongs to the well-known family of plants called vervain, renowned among the ancient Romans, and much praised by our ancestors for its medicinal virtues. It was supposed to possess many potent charms, and its roots used to be worn by superstitious old people round their necks as a preservative against the king's evil; while it was a grand ingredient in the love philters of foolish, sick-brained young folk. The common vervain (*Verbena officinalis*) flowers abundantly on the road-sides in many parts of Ireland.

The verberna, or vervain, is frequently confounded, even in books on floriculture, with a plant similar in name, but different in nature—namely, the **VERONICA**, or speedwell. The *veronica* has leaves of pale, shining green, and flowers of pale blue, or white with blue streaks, and sometimes of flesh colour. It has many varieties in Ireland, and is found growing abundantly in most parts of the country in grassy pastures, and in moist, shady situations. The common speedwell (*veronica officinalis*) is met with on dry, sandy banks, barren heaths and woods, and in mountain pastures; its leaves have been sometimes used medicinally as tea. Another variety of the speedwell, called brooklime (*Veronica beccabunga*), with bright blue flowers, is chiefly found in ditches and rivulets. The German speedwell (*Veronica chamædrys*) has numerous flowers of large, bright blue, with starry, white rays on the petals, resembling an eye (hence, popularly called bird's eye), and is sometimes mistaken for the forget-me-not. It is generally met with in woods and on hedge-banks. There is also the water speedwell, with bluish flowers inclining to purple. The popular name of this pretty little flower the speedwell is, perhaps, given it because growing on the hedge-banks by the way side, its cheerful, bright-eyed little countenance seems to bid the weary traveller good speed or speed well; and to one who can, in fancy, catch its passing salute, it may seem as if

"Brighter than bright heaven is the speedwell blue  
Clustering the banks."

The speedwell was held in much veneration by our simple ancestors, and called the Holy herb; but its Latin name, *veronica*, we regret to say, reveals and perpetuates a sad tale of folly and credulity, which has left its memorial even upon this sweet, innocent, little country flower. The name (*veronica vera icon*) means a true image, and was acquired from some story about a portrait and representation of the face of our Saviour on a relic, said to be lying at St. Peters, Rome, in the shape of a handkerchief, which was alleged by some to have covered our Saviour's face in the sepulchre, and by others to have been used on his way to Mount Calvary, whereupon it was miraculously impressed with the likeness of the face of our Blessed Lord and Saviour Jesus Christ. It is impossible to speak of the gross absurdity of a miracle with so insignificant a result, and on so contemptible a subject as a pocket handkerchief, with that degree of respect and reverence with which we would desire to treat even the errors of so-called religion, and, therefore, we forbear from observations which might possibly give offence to even one of our readers. It is, alas, too much like the astounding stories of winking virgins, at Rimini, and holy coats at Treves—insults to the understanding of the faithful, which our Roman Catholic brethren in Ireland are saved from, by the broad and open daylight of public exposure which would await such practices if attempted here.

July and August are the chief months in the year for annual flowers, those sweet and transient visitants that need but little care to secure their reproduction. We scarcely know where to begin or how we shall end if we enter upon an enumeration of the annuals. However, we select a few—and first, the *nemophila insignis*—a very pretty little flower called, from its love of shady places, and highly ornamental as an edging to flower-beds or shrubberies. Although its introduction from California is so late as the year 1833, its pale blue flowers are now familiar to us all.

The *escholtzia* is another esteemed annual, with brilliant yellow and orange-coloured bell flowers on leaves of pale sea green. It is also a native of California and of North America, and very recently introduced among us. It has a very remarkable calyx which comes off like the extinguisher of a candle.

The **CLARKIAS** are also Californian annuals, of great beauty and variety, chiefly of rose-colour, white, and lilac. The *Calliopis bicolor* is another handsome, yellow, border annual, derived from the State of Missouri, in

America. The *Coreopsis tinctoria* is another very pretty annual, acquired from the Arkansas, in North America. The French marigold (*Tagetes patula*) is an old and familiar flower, derived from Mexico, in South America, though first, perhaps, known to us through France. It is called by the Italians, Death-flower (*fiore di morto*), from a tradition that these flowers sprung up from the ground on which the blood of the unfortunate Mexicans had been spilled, who fell victims to the love of gold, and thirst of power, which induced the Spaniards to assail and destroy these unoffending people, under the pretext of converting them to the Roman Catholic religion. The beautiful convolvulus major (*Ipomæa purpurea*) with its transparent bells of various colours is also an American plant, as is the more useful *Convolvulus jalapa*, that yields the jalap of commerce. In our hedges we have a very graceful wild convolvulus, but wanting in the exquisite colouring and shades of the American variety. The convolvulus minor bears little resemblance to the other flowers of the same name, except that it is bell-shaped. Its flowers are much larger and generally of deep azure. The wax-like *phlox* is another contribution we have received from America. The Marvel of Peru (*Mirabilis jalapa*) was once a wonderful flower, and excited the astonishment of botanists some 200 years ago, from its great diversity and change of colours, varying from white to red, purple or yellow, and from the circumstance of its opening at night.

The *Fuchsia*, with its crimson bells, is also of American origin, introduced here from Peru or Chili, within the last sixty years. Its name is derived from one Fuchs, a German botanist.

The common Heliotrope (*Heliotropium Peruvianum*) is also of American extraction. Who does not know its delicate lilac flowers of sweetest perfume? There are some varieties of the heliotrope in the Southern Europe, with paler flowers of white or faint purple, but none so rich in the sweet fragrance which makes the common heliotrope such a favourite. Its name (translated into turnsole) is acquired from its blossoms, always turning towards and following the sun.

The **SUNFLOWER** (*Helianthus annuus*) is also an American plant—a native of Peru and Mexico. When the Spaniards first invaded Peru the natives were worshippers of the sun, and their virgins who officiated in the temple of the sun, were crowned with wreaths of sunflowers. The Spaniards professing the Christian faith exterminated the unfortunate idolaters instead of teaching them the mild and gentle doctrines of the Gospel.

The **DAHLIA** is the great flower of August, and a signal instance of the astonishing success of culture and education. It grows wild on the plains of Mexico, but is not so bright or so beautiful in colour or form as the Dahlia of our island. It is in its native plains a single flower of purple with no varieties of colour, and now, from cultivation, the florist in these countries, is enabled to exhibit it in varieties ranging through every shade, from dark purple, pink, scarlet, and crimson, to white. His art has hitherto failed to produce a blue Dahlia—the great desideratum among florists. The common purple Dahlia was that introduced from Mexico into Europe, by Baron Humboldt, the great naturalist; and has become a parent of 200 varieties, now in existence. In Mexico, the root of the Dahlia is boiled and eaten as the potato is here; but it is scarcely so palatable a root.

It thus appears how deeply we are indebted to America for our annual and perennial flowers, transplanted thence to adorn our gardens here. They form so many interesting links of association between us, that our exiled brethren, leaving the home of their fathers, may recognise, in the very flowers of their new home, old and familiar, and favourite acquaintances, and may indulge the hope, that as these little flowers have grown and flourished in their new beds in the British isles, so may our hardy and industrious emigrants take root and prosper in the free soil of the Western Continent. Our annuals contributed to America, in return for their pretty flowers, are the bone and sinew of our countrymen. Of these, upwards of two millions of Roman Catholics have been transplanted to America, within the last thirty years; and we are deeply interested in the inquiry how they have thriven in their new settlements, not alone in a temporal, but in a religious sense. As to temporal prosperity, the almost incredible amounts transmitted by the poor Irish emigrants to their families and relations at home, exceeding half a million sterling in the year, sufficiently demonstrate that our brethren on the other side of the Atlantic have materially bettered their temporal condition at least. But in connection with this (we will not say as the necessary accompaniment, but our readers will judge for themselves), we have it stated by an Irish Roman Catholic clergyman—the Rev. Mr. Mullen, of Clonmellon, in the County Westmeath, sent over by the Irish bishops expressly to America—that the Roman Catholic population of America, which, by the contributions of Irish and foreign emigration, and by the stated addition of births to the previous population from 1825 to 1852, should have been 3,970,000, stood at 1,980,000, being a loss to the (Roman) Catholic Church of two millions, in round numbers. There is no bribery or superism to account for this loss of two millions of Roman Catholics in America, announced by the Roman Catholic priest; but it is sufficiently accounted for by the freedom of inquiry and fairness of discussion—by the absence of Graigue riots and

souper crusades—by the impossibility of Shrule mobs, incited by priestly outrage—by the harmlessness of altar denunciations, like those lately poured forth from Castlebar, and five other places, on one respectable Roman Catholic gentleman, still a member of that Church, because he dared to insist upon the property of a deceased person being lawfully and rightly appropriated and disposed of. When the Roman Catholics of Ireland shall have acquired independence enough to think, and speak, and act as free men, and exercise the prerogative which God has given to them and commanded them to use—their plain, shrewd, common sense—we have no doubt they will be able to cast back upon the Scotch historian the taunt that, while sterile Scotland sustained herself during the terrible ordeal of the famine, fertile Ireland was behoven to the subscriptions of Protestant England, Saracen Turkey, and Hindoo India; and, instead of receiving half a million yearly, from proselytized Irishmen in America, will be enabled, out of the produce of their own independent industry, exercised on their native soil, to supply their own wants and to give a helping hand to their brethren in distress.

#### FARMING OPERATIONS FOR AUGUST.

(From the Irish Farmers' Gazette.)

From the cold, wet, and dull weather which has prevailed till within the last ten days, the ripening of the cereal crops has been, in most localities, considerably retarded, though they have advanced with great rapidity since warm weather set in, and much of the hay has been got up, which, though a short crop, in most instances gives a promise of good quality, and a luxuriant crop of after-grass.

**Wheat**, as a general rule, should be cut some days before it is dead ripe, which may vary from six to eight days, as the weather may be more or less of a ripening character, and which will require some attention and judgment to determine. When the grain, on being pressed between the fingers, ceases to give out milk, and has a tough, doughy consistence, it may be cut; but on no account should be allowed to get hard, as then much loss will be entailed by shedding the best and plumpest grains, and when sent to the mill it will yield a less per-centage of flour, and a larger one of bran. Avoid cutting in wet weather; make the sheaves small, and stook as soon as made; if the night promises to be fair, they need not be capped; but if inclined to be wet, capping will be indispensable. When the straw and grain are thoroughly cured and dry, no time should be lost in carrying and stacking, as it deteriorates the sample considerably—both grain and straw—to allow it to get wet and dry alternately.

**Barley** should be allowed to stand till fully ripe, which is indicated by the head turning down. It is of the greatest importance, in malting barley particularly, that the whole of the grain should be of one uniform degree of ripeness, so that it may all sprout together.

**Oats**, like wheat, should be cut before it is thoroughly ripe, otherwise much loss will be sustained from the best grain shedding; it fills and ripens well in the stook, and the grain holds firmer in the chaff than when allowed to become over-ripe.

**Turnips, Carrots, Parsnips, Mangels, &c.**, will require much and vigilant attention this month, in hoeing, singling, cleaning, and, above all things, the spaces between should be often and thoroughly grubbed to a good depth. All such operations should be well and thoroughly performed before the crops are so far advanced as to shut out all further operations.

**Potatoes.**—We have only to reiterate the directions given last week in case the disease should attack the crop—namely, to cut away, or cut off the haulm when the leaves become spotted, and before the stems are affected. Tread the surface well, and cover well with fresh earth. Should it be convenient to strew the beds or drills, before covering, with lime or peat charcoal, so much the better. Then sow with turnips; the following kinds will answer—white globe, yellow bullock, Maltese, yellow stone, or orange jelly; or sow rape; or the latter may be transplanted.

**Meadows**, after being cut, should now be top-dressed with rich compost, liquid manure, or some of the hand manures.

**Laying down Land with Clover and Grass Seeds.**—This is the best month in the year for sowing the land to meadow or permanent grass. A little rape—say 4 lbs. to the Irish acre—may be sown with the clover and grass seeds, with great advantage. It serves to shelter the young grass and clover, till they are established, and the bite it gives sheep has a double advantage in the sustenance it affords; and the manuring and treading of the animals, by which the vigour of the young plants and their tillering is increased.

**Rape** may be sown till the middle of next month, in warm, early localities; but the earlier this crop is now got in the better. If on stubble, manure should be supplied liberally, the land should be finely harrowed, then rolled and sown, well harrowed in, and finished with the roller. In dry land sow broadcast, but in wet land, six or eight feet ridges, with deep furrows between, should be adopted.

**The Dairy Stock** will now require more than usual attention; frequent removals to fresh grass will be indispensable; and when those begin to fail, fresh vetches, early cabbages, or green food should be supplied, otherwise they will rapidly fall off in their milk, which cannot be brought up again during the winter.